# THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC

### THINK ON THESE THINGS!

Whatsoever is just and pure,
Think on these things, my soul!
Earth shall vanish, but these endure,
Think on these things, my soul!
When all else shall fail thee,
These shall still avail thee;
Think on these things, strive for these things,
Cherish these things, my soul!

Truth and honor, they call to thee,
Think on these things, my soul!
What of virtue and praise there be,
Think on these things, my soul!
These have been the glory
Of all human story;
Think on these things, strive for these things,
Cherish these things, my soul!

—F. L. Hosmer.

# THE PACIFIC

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**2716 Hillegass Ave., Berkeley.**


## CHRONICLE AND COMMENT.

The next Lyman Beecher lecturer at Yale will be the Rev. Dr. Charles E. Jefferson of Broadway Tabernacle, New York.

Andrew Carnegie gave one-half of the $1,000,000 endowment recently raised for the University of Virginia. The university was founded by Thomas Jefferson.

Professor Gregory of the department of geology of Yale University leads an expedition into the deserts of Arizona this summer seeking a water supply for the Navajo Indians. The search is under government direction

At a banquet in his honor in Chicago recently President Angell of Michigan University said, after many eulogistic speeches: "I rejoice in the words you have spoken, but I must admit that in all honesty the University of Michigan has made me; and it is not I who made the university."

The department of the interior favors the throwing open to settlement soon of 2,872,000 acres of land in Montana, Idaho, and Washington. These lands are, in part, parts of five different allotments to Indians. One of the largest tracts, 1,145,000 acres, is in the vicinity of North Yakima, Washington. For last year's openings there were 114,769 applications, but only about 2000 were successful.

Statistics as to the occupations of the members of the class of 1908 in Williams College show that, of eighty-eight men, 14 per cent. are teaching, 14 per cent. are studying law, 7 per cent. are studying medicine, 1 per cent. is studying theology, 10 per cent. are following graduate study in other lines, 14 per cent. are unclassified, and 40 per cent. are in business. It is not a very good showing as to the ministry for the college whose early years were crowned by the haystack prayer meeting.

During the year 1908, the Episcopal Church in the United States received into its ministry 28 Methodist ministers, 13 Congregational, 19 Presbyterian, 12 Baptist, 5 Lutheran, 8 Roman Catholic, 2 Dutch Reformed, 1 "Christian," 1 Quaker, 1 Reformed Episcopalian, 1 Universalist, 1 Swedenborgian. At the close of the year there were 36 applications pending. They were Baptists 3, Congregationalists 6, Methodists 7, Presbyterians 9, Roman Catholics 6, "Christian," 1, not specified 4.

The movement in religious education tends constantly more and more toward provision for enlightening the conscience of the adult as well as that of the child. At its recent meeting in Philadelphia the Federal Council of the Churches of Christ in America included in its pronouncement upon the church and modern industry a recommendation addressed to all the churches that were represented in the council that the study of existing conditions in the industrial world, their origin and outcome, be more carefully enforced as an immediate Christian duty.

Of the 453 colleges and universities in the United States the twelve oldest are: Harvard, at Cambridge, Massachusetts, founded in 1636; William and Mary College at Williamsburg, Virginia, 1693; Yale University at New Haven, Conn, 1701; University of Pennsylvania, Philadelphia, 1740; Princeton, at Princeton, N. J., 1746; Washington and Lee University at Lexington, Virginia, 1749; Columbia University, New York, 1754; Brown University, Providence, Rhode Island, 1764; Rutgers College, New Brunswick, N. J., 1766; Dartmouth College, Hanover, N. H., 1769; Washington College, Chestertown, Maryland, 1782; Dickinson College, Carlisle, Pa., 1783.

The Lutheran Observer comments as follows on events in california: "The development of events in California since the earthquake might almost be taken as a surface justification of the hope of the evangelist. The convictions in the graft cases, the anti-race-track laws which have been enacted, the aggressive agitation for the passage of Sunday laws, and now the bill, passed by the Assembly, which prohibits gambling of all kinds in the state, show a moral awakening such as would have been deemed impossible a few years ago. It would be a bold man who would venture to declare that the Almighty had sent the earthquake for either punishment or for these results, but the providence of God in making it 'work together for good' is undoubted. The calamity to the state has had its influence, together with the other influences which have been so active throughout the land, in helping on the strong trend toward righteousness which is one of the hopeful signs of the times."

## PACIFIC COAST NOTES.

The timber now standing on land owned by the state of Washington has a present value of $58,000,000.

On the 20th of May the Great Northern railroad expects to inaugurate its electric service over the Cascade mountains in Washington.

Mrs. James A Garfield, wife of the martyred President, has passed her 77th birthday. She has a home in Pasadena where she spends most of her time.

The Alaska insane will be cared for at the Crystal Springs Sanitarium in Portland, Oregon, for the next four years, at the rate of $27.50 per capita a month.

Clallam county, Washington, has a big fir tree called "Taft." It is seventy feet to the first limb, and it is estimated that the tree up to that point will cut 65,000 feet of lumber.

Seattle ministers generally favor the opening of the Alaska-Yukon-Pacific exposition grounds on Sunday afternoons, all of the buildings except the fine arts building to be closed.

The Epworth League holds its international convention in Seattle this year, July, 7-12. A large attendance is anticipated. The Alaska-Yukon-Pacific exposition being an added attraction.

Professor Nash of Pacific Theological Seminary has finished his temporary engagement at Yale and has returned to Germany where Mrs. Nash and their daughter have been for several months. At the close of his sabbatical year in August Professor Nash will return to take up his work again in Pacific Seminary.

Northern California will regret to part with the Rev. W. N. Burr of Tulare who for climatic reasons has resigned the pastorate at Tulare and has accepted a call to La Canada near Los Angeles. Mr. Burr leaves the work at Tulare in excellent condition. The town is growing rapidly, and there is a fine opening in the Congregational church there for a good strong worker.

The government roadway in the national park surrounding Mt. Rainier, in Washington, extending up the mountain side, makes it possible for people to ride from Tacoma to the foot of the glaciers in a few hours. The Ledger says that the roadway is one of the most beautiful on the continent, winding in and out along tumbling mountain rivers to their very source in the glaciers.

The Oregonian of last Sunday stated that the Anti-Saloon League of Oregon had called a meeting for Tuesday of this week in which would be discussed the question whether the league should throw its resources toward the end that the whole state may be voted dry in 1910. In that connection the Oregonian remarked: "It is hardly fair to call the meeting a discussion, however, since it is to be addressed by the Rev. J. R. Knodell; and Mr. Knodell has made it perfectly clear that the efforts of the league are to be strained toward the end of a state-dry movement, and what Mr. Knodell says usually goes in affairs of the league." In Oregon the Anti-Saloon League, the Prohibition party and the W. C. T. U. are working in thorough harmony, and the indications are very favorable for victory.

The San Jose Mercury reports the Rev. Mr. Dorris, an evangelist in the "Christian" denomination, as saying in an evangelistic service: "When the baptismal controversy shall have been settled, all other questions which divide church people today will quickly disappear. Referring to the action of baptism, as far as the meaning of the word is concerned, there is no question among scholars. All concede that even to its second and third meaning, the Greek word found in the New Testament means to dip, plunge and submerge. But it matters little how it is done, if it is not vital to salvation. Along with other things it is vital and necessary to remission of sins, pardon, and also to a reception into the kingdom of God. The apostles were commanded to baptize in the name of the Father, Son and Holy Ghost. Jesus himself puts baptism between belief and being saved (Mark 16: 16). How then can men say that baptism is not necessary to salvation?" We are of opinion that Mr. Dorris would not be so dogmatic if he had studied the subject of baptism as thoroughly as many other persons have. If any of the readers of The Pacific desire to enter into a study of this question we refer them to two books published by the Congregational Sunday-school and Publishing Society. One is by Professor R. R. Lloyd, formerly of Pacific Theological Seminary; the other by the Rev. Dr. E. B. Fairfield. Several years ago Dr. Fairfield was asked by a Baptist publishing house to prepare a book in defense of Baptist views. He says that he accepted the appointment with the full assurance that an argument could be made in favor of baptism by immersion that nobody could fairly answer. A quotation from his book will show his method of precedure and the outcome: "In order to do it I determined to go over the whole ground from the beginning, so that when the work was finished the honest and intelligent reader of my book would be constrained to admit that it was unassailable. I fully believed that immersion was the only water baptism and that it could be made so to appear to every candid inquirer. My disappointment you can imagine when I tell you that, as I prosecuted my study of the subject, I found tower after tower of my Baptist fort tumbling down. Most laboriously did I labor to repair them. Month after month for more than two years did I labor to maintain my old grounds, but to no avail. There were too many hard and solid facts against me. Having studied the subject through and through on both sides I was convinced of my error. Immersion was not the only baptism. The word **baptism** did not mean 'immerse' in the New Testament. I could not have been an honest man and continue to profess to believe what I did not believe. I **had** believed it with strong conviction, and I do not for one moment question the honesty of my Baptist brethren. They are as sincere in their convictions as I formerly was in mine. But with the facts before me it was impossible for me to remain a minister of the gospel in any Baptist denomination."

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### SAILING BY THE STARS.

**A Sermon by Chas. R. Brown.**

"When neither sun nor stars in many days appeared and no small tempest lay upon us, all hope that we should be saved was taken away."

Acts 27: 20

You have been at sea perhaps. You may at some point in the voyage have witnessed a scene like this. Your ship for days had been plowing its tardy way through rough seas. The sky had been overcast by storm clouds shutting out all sight of sun or stars. The captain had necessarily been sailing by dead reckoning. The fierce gales and heavy seas had affected the course of the ship and the operation of the log so that he could not be sure where he was upon the deep. It had been a time of uncertainty and unrest for all hands.

Suddenly at night the wind shifted and the storm clouds broke. Here and there patches of clear sky with the twinkling stars began to show through. On the bridge you caught a glimpse of an officer with his glass and sextant. He was turning his eyes to some distant planet now shining through a rift in the clouds, and thus determining exactly where he was upon the wide waste of water.

He seemed to be holding converse with that upper world which is unswept by storms. He was talking with those celestial bodies which had been shining straight on

through all those dark days, though earth's clouds had cut them off from your sight. He asked the distant star where he was upon the deep, and the star made instant and exact reply. He was not relying now upon dead reckoning, or upon the balance of probability according to some faulty human judgment—he had the high assurance which comes from conscious fellowship with the Infinite. He was shaping his course by the stars!

How splendid to have something fixed, enduring, reliable, within signt! There are no landmarks or guide posts upon the surface of the sea. The poet pictures what we have all felt:

"Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over the in vain;
Man marks the earth with ruin—his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed, nor doth remain
A vestige of his power. . . . . .
His steps are not upon thy paths."

Nay, paths there are none—it is all one tossing, restless, trackless waste where one must look up into the sky if he would know how to shape his course.

What a picture it all is of human life. Here on dry land the mighty tides of human impulse and passion ebb and flow. Here we find ourselves storm-tossed by winds which blow now from one quarter and now from another. Here we find the prevailing sentiment of man and the popular enthusiasms shifting and uncertain. It is impossible for any thoughtful, conscientious, aspiring soul to lay out his course in confidence unless he can catch a vision of that which is fixed, enduring, reliable. If he would sail the high seas of moral effort and of spiritual achievement, bringing his ship at last into the haven where he would be,, he must learn how to sail by the stars.

You find a great company of people around you sailing by dead reckoning. Years ago they knew where they were. They were reared in homes of piety. They were taught the lessons of Scripture and the help of honest prayer. They maintained for a time on their own account these habits of Christian life and servivce. They could go back now and find places in their experience when the light shone from above; they knew the joy of sins forgiven, of conscious acceptance with God, of the witness born within by the divine spirit that they were born anew. Then the sun shone in his strength at noon and the stars shone at midnight. They knew exactly where they were with God and man.

But unhappily that was a long time ago. The lamp of devotion in their hearts went out for lack of oil and they have not taken pains to fill it again. The habits of worship and service have been allowed to fall into disrepair The Bible lies somewhere in the home unread, unregarded. The knees have grown stiff and do not bend readily in prayer. The eye of faith unused has grown dim like the eyes o fthe fish in Mammoth Cave, where no light is, and eyes are useless. Now these people are living by convention, by chance mood, by what appears for the moment to be most expedient! When neither sun nor stars in many days appear and no small tempest of trial, temptation or sorrow lies upon them, all hope that they should be saved is taken away. They have lost the fine art of sailing by the stars.

Let me indicate the value then of this personal adjustment of facts and forces celestial. First of all in determining our standards of life! Start down Broadway tomorrow morning and ask every one you meet, "What is right?" "What is good?" "What should a man or a woman in my position do?" You will receive almost as many different answers as there are phrases in the language out of which to frame them. The answers will be affected by the health or disease of the individual addressed; by the fact that the sky is clear or that another of those "unusual days" of which we have so many here in California has come. The answers would be affected in many cases by the most trivial events which had immediately preceded your inquiry—if the cook had spoiled some man's cup of coffee, if some one had spoken to him a cross word or if he had just witnessed some fresh bit of insincerity, that would affect his judgment as to what was supremely worth while. All human standards vary according to temperament, condition, circumstance.

But turn your eyes aloft! Inquire not along Broadway but along that way which goeth upward, forever upward! Ask your question as did the ship's captain, in those spaces out among the stars. What word came to us from that quarter, when God so loved the world as to send his only begotten Son?

How good ought a man to be—"Aim at last to be perfect, even as your Father in heaven is perfect." No lesser aim will suffice and no greater can be conceived. It is a final word.

How full and warm should be our love for one another —"Love one another as I have loved you," Christ said. Here also is the gold stndard in moral value. Our love for man should be wise, useful, kindly, like the love of the Master for us—this too is a final word.

What should be the measure of a man's consecration to the highest ends—"Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength." No area of human interest can be left out in the response the human will must make to the divine purpose. This also is a final word. Read the four Gospels through if you will; hear the moral accents of one who might say without fear of contradiction —"I am the Truth," and you will feel that now in accepting his standards you are adjusting yourself to that which is fundamental. You are indeed sailing by the stars.

In a recent gathering of a thousand ministers in an eastern city an earnest man who was addressing them, uttered this call—"How many of you will say this, 'Whatever there is in my life which dulls my vision or cripples my power of appeal I will put it out' "! There was a patch of clear sky breaking through for some souls who had been sailing by dead reckoning. Yet it applies with equal force to us all. Suppose we should all stop doing our little sums in moral arithmetic asking, "How selfish is it possible for a man to be and not land in San Quentin? How much can I allow myslf of useless indulgence in the face of the world's sore need and not be wicked? How close can I sail to the wind in my moral carelessness and not actually be shipwrecked?" Suppose we should cast all such calculations aside and say boldly, "Whatever dulls my vision or cripples my power of appeal, I will put it out." The right life is the life which sees and does, sees clearly the meaning of life and then renders its full measure of service for the fulfilment of that vision.

What shall it profit this century or any century if it gain the whole world of material things and lose those

searching and commanding ideals upon which we must rely for moral advance! We are sorely tempted to build big barns for visible achievements and then having filled them to the roof say to the soul of our civilization, "Soul, take thine ease. Eat, drink and be merry, for there is enough laid up for many years." We do just this, not in spoken words but in that exclusive absorption in things material which sometimes defeats moral growth, not knowing that tonight, tomorrow night, or any night, we may stand in the presence of more searching standards. Then whose shall those things be which have consumed our total interest! Lift up your eyes and sail by the stars in fixing the standards which are to rule your life.

In the second place we need this open vision for guidance in all the details of life. It is one of the fine things that the stars in the sky are as ready to guide the fishing smack as the ocean liner. Neither wealth nor privilege has any corner on the stars—they are open on the same terms to the Italian fisherman making his way into the Golden Gate and to the Captain of the "Siberia" returning from Hongkong. The simplest craft may steer by the guidance offered from on high.

You may have fallen into the habit of saving your upward look of appeal for the rare and strange emergencies in life. If you were meditating a removal from one side of the continent to the other, or committing your own or your daughter's future happiness into the keeping of some man, or shifting your energies from one business or profession to something entirely different, you sought, and perhaps received, divine guidance. But in the thousand and one lesser perplexities you found yourself leaning upon your own understanding as if there were no Infinite Moral Intelligence eager to be consulted. And perhaps because a certain tide in the affairs of your life was not taken at the flood but omitted, you find yourself "bound in shallows and in miseries."

Your Heavenly Father knoweth that ye have need of all these things, food, drink, raiment—these were the things Jesus had been talking about; the commonplace, oft-recurring unavoidable things of everyday life rather than the extraordinary need of some unusual situation. He knows that you have need of guidance, strength and sympathy in all these numerous situations which take up the bulk of your attention and He is more ready to give than you are to receive. That mysterious energy which no man hath seen nor can see, which no man knows except in part, turning the magnetic needle ever to the pole, is an expression of the divine interest in physical terms for man's guidance. And that mysterious impelling force which directs the willing heart in paths of peace, usefulness and advance is an expression of the divine interest in spiritual terms for the same high end.

"I thought on my ways," the singer said—every serious man does as much. "I thought on my ways and turned my feet unto thy testimonies." You see there the same two terms of the everlasting propositon. My ways—thy testimonies; my ship on the face of the deep and the eternal stars showing me where I am. My human will drawn hither and yon, but finding at last its peace and strength in saying to the Infinite One, "Thy will be done!" It is the habit of putting one's personal life under the power and guidance of the infinite moral intelligence which is here portrayed. It is an abstract statement of the everlasting truth that each man ought to sail by the stars.

I stood last summer with uncovered head at the grave of General Charles George Gordon in St. Paul's Cathedral, London. It was holy ground and I would have been glad to stand there with feet unshod. You may recall the last words in the inscription on his tomb—"Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering and his heart to God."

His life was that of a soldier and it carried him into all manner of rough places, in the Crimea, in China, in the Soudan, but he shaped it by advices received from above and it was noble in all its lines. No wonder the African tribes regarded him as a superior being, a kind of demigod! No wonder the Chinese at the end of the Tai-ping Rebellion looked upon him not merely as the representative of Great Britain but as a messenger from another world! No wonder the street boys at Gravesend where he spent his closing years scrawled on the fence outside the barracks, "God bless the Kurnel." God did bless the Colonel richly! God blesses, uses and honors any man who thus takes the main direction of his life from above, giving his strength to the weak, his sympathy to the suffering, his substance to the poor and his heart to God.

And finally you need this vision in order to gain the reinforcement you need. Here the spiritual reality outruns the symbol. The sea captain with glass and sextant consults the distant star learning where he is upon the deep, but the star gives him no added power to propel his ship. The man who undertakes to sail by the stars in his moral life, holding a filial attitude toward the Father, an attitude of personal friendship toward the Saviour and an attitude of willing readiness to be led toward the Divine Spirit, finds somehow that a strong right arm of power is reached out to aid him in holding himself up to the high task he has accepted.

The moon dragging the waters of all the seas around after it in its daily course, causing the tides to ebb and flow, is not more surely a fact of definite, ascertainable, valuable experience than is the fact that grace is given from above to every heart ready to receive it. This divine help finding it sway through all the spaces of human society even as the weight of the moon finds its way across the open spaces by that power we call gravitation, makes men strong to stand in the face of temptation, to do the hard duty, to bear the crushing disappointment and to make advance along the way of spiritual achievement.

Sometimes it is hard to see the right; and once seen it is harder still to resolve to do the right; and then that resolution made, it is hardest of all to keep the resolution true and steadily follow the right. You need divine help in all those efforts of your life.

Turn your eyes aloft then until they rest upon Him who is the Star of Bethlehem, the Lord Christ of history the Saviour of individual men! Accept your standards of right and wrong from Him. Decide upon the general direction of your life as his light shines upon it making the way clear. Then reach out your open hand of appeal and it will be met by the strong clasp of assured strength, holding you up in all the hard hours for that difficult task you have chosen. In a word be a Christian open and avowed, honest and faithful, if you would make the whole voyage of your life prosperous. Be a Christian, putting into that supreme concern of your soul, your highest thought, your holiest resolve, your finest strength, and

you will inevitably bring all the great interests of your life into their desired haven, praising the Lord for his goodness and for his wonderful works to the children of men.

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## THE PRACTICAL SIDE OF THE PEACE MOVEMENT.

### Some Achievements of International Arbitration; the Coming Lake Mohonk Conference.

H. C. Phillips.

About a year ago fifty business men met in a little New York town and gave to the press a statement of peculiar interest. The men were dlgats snt by business organizations to the Lake Mohonk Conference on International Arbitration, and the statement was this:

"The men representing business organizations in various parts of the country recognize the fact that international arbitration as a substitute for war between nations is a practical proposition; that practical education should be encouraged as the best means to hasten the day of a World's Court of Justice; that the business men, being vitally interested in this, the greatest cause of humanity, feel it their duty to assume a large share of the financial burden of this educational campaign. They appreciate further that they should give time and serious thought to the problems confronting those who are now engaged in the international arbitration movement."

This was no hasty or ill-considered declaration, but an official utterance by men of high responsibility. Besides the president of the National Board of Trade, who presided, there were present officers and delegates of three other national bodies and of forty-six leading chambers of commerce and boards of trade in the largest cities of the country, representing, in the words of the president, nearly three hundred organizations.

These representative business men had merely put into words the conviction of a large and increasing body of Americans that the peace movement contains an element promising early, practical results. It must be admitted that on one question—that of armaments—our people, like other peoples, are widely divided in opinion, and the present great agitation against further increase on the navy seems lost in the race for naval supremacy. Unfortunate as it is, the public is generally unmoved by both ethical and economic arguments against great armaments, and anything like general agreement appears to be far in the future.

But apart from this, the peoples of the world are coming into close accord on the question of international arbitration. There is a strong feeling that armaments may be, after all, only results, not causes, and that through upright diplomacy, supplemented by arbitration as made possible by past and future Hague Conferences and Tribunals, there may eventually come about an international condition that will atrophy excessive armanent by making it unnecessary.

From this point of view, recent events are decidedly hopeful. A network of more than seventy-five treaties of arbitration, including the two score negotiated by Mr. Root for the United States, bind twenty-five great nations to reserve all save their more vital differences from armed strife. On May 1st the Hague Tribunal meets to decide the Casa Blanca controversy between Germany and France, after which it is soon to take up the Newfoundland Fisheries case, by submission of which this country and England terminate a century of dispute. Other cases are said to await it in pending claims of the United States against Venezuela, arbitration of which, refused by Castro, has been granted by President Gomez. These three cases will not only renew public interest in the Tribunal, but will doubtless stimulate international activity in giving life to the proposed new Court of Arbitral Justice.

Nor should we pass unnoticed such events as the convention creating a Joint High Commission to finally determine our Canadian boundary; the self-restraint shown by the world, particularly the United States, in not using justifiable force against the late Castro government in Venezuela; the three conventions among great European powers neutralizing Norway and agreeing to respect each others' territory on the North and Baltic Seas; the exchange of notes between Japan and the United States relating to the Far East; the fact that the Central American republics, despite current rumors, have not yet violated their agreement of 1907 to refer all their differences to the Court of their own creation and that the Court has actually settled two cases; and particularly is it well to consider how many years ago the Balkan crisis could have been thrust into world politics without a war.

The civilized world is at peace and there is no question that rulers and statesmen feel the pressure of a sentiment —a world conscience if we please—that makes it increasingly harder for any nation to break that peace by war while other means of settlement are at hand. The influence of the Hague Conferences is abroad; the opportunities they opened in the way of mediation, commissions of inquiry and arbitration (which may now be sought by either disputant) weigh powerfully against any spirit of militarism. It is not impossible, but it is very unlkely, that war will ever again be waged over any but really vital issues. It remains to so strengthen public sentiment and to so improve the machinery of arbitration that many questions now considered "vital" may eventually be referred with confidence to peaceful adjudication. Along this line the more conservative peace societies are bending their energies; and the very fact that the great National Peace Congress about to meet in Chicago is to be presided over by the United States Secretary of War has in it not a tinge of humor but a striking proof of the practical trend of the movement.

While the distinctive arbitration movement has come particularly into public notice since the first Hague Conference, two powerful agencies preceded that great gathering. Beginning in 1889, the Interparliamentary Union, that great body of the world's law-makers now numbering more than 2500, is believed to have had a considerable influence in the calling of the first Hague Conference; and it is certain that the Union was the inciting cause that led President Roosevelt to initiate steps for the second Hague Conference. The influence of the interparliamentary Union for peace can hardly be overestimated. Yet, as its meetings are only occasionally held in this country, Americans are perhaps more familiar with the other agency, the Lake Mohonk Conference on International Arbitration, founded in 1895 by Mr. Albert K. Smiley who still entertains as his personal guests at his picturesque summer home in southeastern New York those who attend the annual meetings. From a small beginning, this Conference has grown until its meetings call out some three classes, of widely differing views on national policies and national armaments, but united in support of international arbitration. Nearly two hundred business organizations and about

half the colleges of the country cooperate with the conference in promoting this object.

The fifteenth annual Conference meets this year May 19-20 with President Nicholas Murray Butler of Columbia University as chairman. The program includes as speakers, among others, Senor Don F. L. de la Barra, Mexican Ambassador; the Chinese Minister, Dr. Wu Ting Fang; the Bolivian and Costa Rican Ministers; the Dean of Worcester, England; Hon. Alfred Mosley of London, Chief Justice MacLaren of Ontaria, Ex-Governor Montague of Virginia, Governor Ansel of South Carolina, Hon Richard Bartholdt of Missouri, Hon Frank Plumley of Vermont, President Faunce of Brown University, President Finley of New York City College, Bishop McVicar of Rhode Island, and Hon. William McCarroll of New York.

Other eminent men who will speak if their engagements permit are Hon. James Bryce, British Ambassador; Count von Bernstorff, German Ambassador; Mr. Nabuco, Brazilian Ambassador; Hon. William I. Buchanan of Buffalo, Hon. David R. Francis of St. Louis, and President Judson of the University of Chicago.

Among others who will attend are Dr. Andrew D. White, Hon. J. M. Gamboa of the Mexican Senate, Rev. V. A. Costabel, Italy; Judge Karl von Lewinski, of Germany; Dr. Halvidan Koht, of the Nobel Institute; U. S. Commissioner of Education Brown; Dr. Francis E. Clark, of Boston; Hon. James Breck Perkins, M. C.; the Mexican, Japanese, Netherlands and Brazilian Consuls General in New York; Rear Admiral Merrill, U. S. N.; College Presidents Thwing of Western Reserve, MacCracken of New York, Garfield of Williams and Stryker of Hamilton; Judge Weakley and Belton Bilreath of Birmingham; Henry C. White of Georgia, Joseph E. Willard and R. S. Turk of Virginia, Ex-Mayor Jones of Minneapolis, Justice Moore of Michigan, Henry Van Kleeck of Denver, Joseph Shippen of Seattle, Lyman Abbott of the Outlook and Albert E. Hoyt of the Albany Argus.

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## SOUTHERN CALIFORNIA BRANCH OF WOMAN'S BOARD

### Annual Meeting.

The 19th annual meeting of the Southern Branch W. B. M. P. opened at 10 a. m., April 15, in the First Congregational Church of San Diego. Ninety accredited delegates, besides a large audience of others who were interested, took part in the brief service of prayer and praise, Mrs J. H. Williams presiding.

In the absence of Mrs. J. F. Loba of Pasadena her paper was read by Mrs. Dwight. This was the first number of in interesting symposium on "The Missionary Spirit." Mrs. H. D. Porter of La Mesa, who for many years was in China, told how the missionary spirit had been exemplifi,ed in many whom she had personally known both at home and abroad. Miss Maria P. Lyman of Riverside read a paper on the same subject, mentioning as examples of the true misssionary spirit our own Miss Denton, Dr. Christie, Miss Rice. Mrs. E. A. Potter of Los Angeles spoke on "The Value of the Missionary Spirit."

Reports which are often considered dry, were so cleverly prepared and so enthusiastically given that they elicited much applause. Mrs. E. B. Allen of Pasadena reported for Los Angeles District, Miss Lyman for San Bernardino District, in the absence of Vice-President Mrs. Julia Reed. Mrs. Thomas O. Hallaran of San Diego reported for San Diego District and Mrs. D. F. Sheldon of Saticoy for the new Santa Barbara District. All reports gave a note of earnest endeavor on the part of the women of Southern California to hasten the coming of the Kingdom.

The treasurer's report was received with applause. The aim for the year had been $5,000. The report showed that the auxiliaries had raised over $5,600, beside an additional legacy.

The year's review of our missions, prepared by Mrs. William Renwick, foreign secretary, was ably read by Mrs. Hoyt of Claremont. Through this report rang a note of triumph, of enthusiasm, that touched every one who heard it. It also was an appeal for more thoughtful and intelligent praying and giving.

Mrs. William Horace Day spoke on the New Movement among our young people, and made an earnest appeal for more intelligent interest and giving—a result to be obtained only through better education along missionary lines.

Under the head of "items," Mrs. Brainard of Los Angeles reported the completion of the Foochow Kindergarten fund. Mrs. E. B. Allen read a paper written by Mrs. Kingman of Claremont, appealing to the women of Southern California to give what they have—money, prayer—above all things to bring up the children to love missions; to consecrate them to the service of God in the mission fields. It was fitting that at this point we should pause while several led in earnest prayer, especially for our missionaries.

The session was fittingly closed by an impersonation of a high caste Hindu woman, given by Mrs. Abby Burwell.

The following officers were duly elected for the ensuing year: President, Mrs. J. H. Williams, Redlands; vice-president, Mrs. H. N. Kinney, Claremont; recording secretary, Mrs. J. H. Lash, Pasadena; foreign secretary, Mrs. William Renwick, Claremont; treasurer, Mrs. S. E. Hughes, Pasadena; auditor, Mrs. Annie P. Marston, Pasadena.

Vice-Presidents of Districts:

Los Angeles—Mrs. E. B. Allen, Pasadena.

San Bernardino—Mrs. Julia B. Reed, Riverside.

San Diego—Mrs. Thomas O. Hallaran, San Diego.

Santa Barbara—Mrs. D. F. Sheldon, Saticoy.

Superintendent Young People's Department—Mrs. O. V. Rice, Upland.

Superintendent Children's Deparement—Mrs. L. K. Van Every, Pomona.

Superintendent Cradle Roll—Mrs. E. M. Pease, Claremont.

Superintendent of Literature—Mrs. A. C. Blaikie, Ontario.

The following resolutions, which were presented by a joint committee from the Branch and the Home Missionary Union, were unanimously adopted:

Whereas, The annual meeting of the Missionary Societies of Southern California has been full of inspiration, and the delegates will go home filled with the determination to do more and better work; be it

Resolved, That we express our heartiest thanks to the Congregational churches of San Diego for the privilege of meeting in their beautiful city, and to our hostesses, who have so delightfully entertained us in their homes, and have given us such bountiful lunches at the church.

That we express our appreciation of the dainty supper served by the Y. P. S. C. E.

That we gratefully express our thanks to those who furnished the music, and the beautiful decorations.

That we hold in grateful remembrance the work of the

executive committee, who have given so largely both of time and thought to the preparation of the splendid program.

That we express our thanks to all speakers, and others who have contributed so largely to the interest of the meeting.

That we express our gratitude to the railroad ticket committee, Mrs. Mills and Mrs. Brainerd, for obtaining such substantial courtesies from the railroad company.

That we sincerely regret the enforced absence of our faithful and beloved treasurer of the Union, Mrs. E. C. Norton.

That we pay a tribute of respect to the memory of Mrs. R. G. Thomas of Pasadena, who, for many years was an ardent worker both in the Union and in the Branch; also,

Whereas, The necessity of systematizing and rendering more efficient our denominational benevolences is indicated by the lack of resources, which results in extreme embarrassment to several of our benevolent societies; and,

Whereas, The National Council scheme of apportionment is the best available solution of the problem known to us; be it

Resolved, That the Woman's Home Missionary Union of Southern California and the Southern Branch W. B. M. P hereby express their approval of the new adjustment method, and that we urge all the women of Southern California churches to study the plan which promises great advance in efficiency, and endeavor to cooperate with it.

F. R. L.

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## WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNA.

### Twenty-first Annual Meeting.

This meeting was supposed to be at San Diego First Church, April 14th, but it seemed to begin the previous afernoon at the Los Angeles station where the numerous delegates gathered to avail themselves of the special rates and special cars offered by the Santa Fe. Two large vestibule cars were nearly filled by the delegates and their friends, who moved about, planning work, holding committee meetings and renewing acquaintance, so that the trip was a delightful social on wheels.

Arrived at the church, which is a gem for beauty and convenience, and whose floral decorations were such as only San Diego could furnish, a bounteous supper was served to all, and the delegates were assigned to homes for the three days' stay so generously provided for.

The meeting on Wednesday was full of interest. The reports of officers showed increase in giving, in missionary intelligence, in consecration, and in the number of auxiliaries—the number of senior auxiliaries being forty-nine and of the societies, twenty-three. The year's receipts were $5,125.47.

Thos who look upon a missionary meeting as a sadly serious affair would have found food for thought in the flashes of wit, the humorous side lights and general cheerfulness of the reports.

Following the reports the officers were re-elected for the ensuing year. President, Mrs. Geo. Robertson; District Vice-Presidents, Mrs. S. H. Herrick, Mrs. George Marston, Mrs. D. H. Sheldon, Mrs. H. L. Hoyt; Secretary, Mrs. H. K. W. Bent; Treasurer, Mrs E. C. Norton.

The devotional hour, conducted by Mrs. Warren F. Day, of Los Angeles, was of especial practical interest and spiritual uplift, and seemed to many the cream of the meeting.

In the afternoon there were "Tidings From Our Family," Mrs. Lamb of Etiwanda speaking for "Our Brothers and Sisters"—the Home Missionary churches. Mrs. Lamb said a pioneer is one who can not have a comfortable time, and told of the pioneer pastors' heroic efforts in the oil fields, on the desert, and at the beaches, where the Sunday visitors seem to say, like the little girl, "Good bye, God, I'm going on my vacation."

"Rev. E. F. Goff of Claremont spoke for "Our Boys and Girls," and of the high standing and present needs of Pomona College, which he likened to a boy rapidly uotgrowing his clothes. Boys and girls are jewels, said the speker, and we must help them to be useful and to worthily represent our highest ideals.

Mrs. Hoyt of Claremont spoke for "Our Neighbors," and the Good Samaritans, Mrs. Findley, Mrs. Bradley and Miss Harwood, the Los Angeles missionaries. Mrs. Hoyt gave interesting and touching glimpses of visits with these consecrated women to the scenes of their labors, and asked what could be a saner, more economical way to hasten the coming of the Kingdom, than by doing this foreign work in the home land.

Following these Family Tidings were three addresses: Dr. Francis Allen of San Diego on "The Child," asserting that the child without a playground is the forerunner of the man without a job.

Rev. C. P. Dorland of Long Beach explained the "Apportionment Plan" very clearly, and Rev. J. L. Maile of Los Angeles spoke of "Our Opportunity" in connection with it in his usual enthusiastic and stimulating way.

In the evening Rev. Willard Brown Thorpe, the gifted young pastor of San Diego First Church, gave an earnest and suggestive address on "The Church of Human Helpfulness," concluding with the thought that where our churches are thoroughly imbued with this spirit, the abundant life will overflow in missionary zeal.

The growing spirit of Christian unity was well illustrated in the San Diego meeting by the Methodist women coming into the Congregational kitchen and serving the meals, thus enabling the Congregationalists to attend the meetings. One of the church ladies was overheard saying that they had learned so much from their Methodist sisters about ways of managing the culinary department of the church, that that alone was worth all the trouble and expense. And the meals were good—the taste of one piece of lemon pie, of "the kind mother used to make," stays with the writer even yet!

There is just one fault to find with the San Diego meeting. There is danger of its starting the Delegate Habit! Every one had such a good time that she and all her friends will want to go to every annual meeting hereafter, and what will the entertaining churches do with so great a company?

M. P. H.

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## NOTES AND PERSONALS.

The Rev. H. B. Mowbray has accepted the call to be assistant pastor of Pilgrim Church, Cleveland.

Next Monday at the meeting of the ministers of San Francisco and vicinity the Rev. Dr. McAfee of the First Presbyterian Church of Berkeley will speak on The Keswick Movement.

The Rev. Dr. J. K. McLean has been asked by the pastor of the First Congregational Church of Oakland to speak

in his pulpit next Sunday morning on "How Life Looks to a Man at Seventy-five."

Dr. F. C. Wellman, who has been in charge of the medical work of the American Board in West Central Africa, is to be on the Pacific Coast for some weeks and will respond to invitations for addresses. His thirteen years of medical work in Africa have given him very definite and concrete ideas of the value of this form of service. Although the busiest of men in his professional line he has found time to do original work in the department of zoology and to win a world-wide recognition in scientific circles. He will be available for men's clubs and mid-week meetings, as well as a limited number of Sunday engagements. Applications should be made to H. Melville Tenney, Room 28, Barker Block, Berkeley.

# Among the Churches

## CALIFORNIA.

**North Berkeley.**—The Rev. H. K. Booth, the pastor, is taking a vacation in Southern California. Last week a social in commemoration of the birthday of the pastor was held, at which time he was given a fine alligator suit case containing an elegant dressing case.

**Heber, Imperial Valley.**—Although the wind roared and the dust flew, people filled the house on Easter day. A variety of special music was an attractive feature of the exercises. The closing ceremony was very pretty and impressive. The pastor received twelve persons into full membership. Eight of these were on confession of faith. Two children were baptized. Since November thirty persons have been received into this church.

**Antioch.**—We have just painted our church, which improves its appearance immensely. The color is marble white, with a dark slate-colored roof. We congratulate curselves on the large amount of money expended in improvements during the year past. This week we are to have a large new electrolier for the main auditorium; then our church plant will be complete. Last Sunday evening the Odd Fellows and Rebecas attended our church in a body. The auditorium was literally packed, extending even out into the hall, while many people went away, being unable to get in. Dr. Cull preached an excellent sermon. The church was beautifully decorated, and everyone went away happy. Our pastor is doing magnificent work here, and is daily increasing his influence in our town. He is held in the highest esteem by everyone here, and we Congregationalists feel great cause to be thankful that he is our pastor.

**Los Angeles, First.**—The pastor conducted Passiontide services as usual this year. The subject of his lectures, given every afternoon, was "Studies in Right Living." For the evening meetings it was "The Glorious Life." In preparation for these meetings we were expected to read chapters in "The Week of Our Lord's Passion." This little book contains an account of each day of that week, compiled from the four Gospels. A great many were sold, besides those sold last year. Tuesday evening of Passion Heek Dr. Walker, of Immanuel Presbyterian Church, was present with some of his people, and gave the address. Thursday evening the Boys' Brigade was present as a company. The attendance was large, but still larger in the evening when the men were at liberty. Beginning with Palm Sunday, there was a twenty minutes' conference after each evening service with the following departments in the order named: The C. E. Societies, the Brotherhood and Women's Societies, the J. O. C. and Philathea classes, the Barraca Boys, the Boys Brigade. Good Friday service was held in the evening in the main auditorium. The pastor emeritus gave the address. Dean Skeele, our organist, contributed his valuable work. The quartette gave special selections and three hymns were sung by the congregation. There is a feeling of added responsibility for the spiritual uplift received during the two precious weeks of the Passiontide. The pastor resumed his classes in religious psychology on the 13th inst. He finds the same enthusiastic interest, and men as well as women attend.

**Campbell.**—The Woman's Misisonary Society gave anformal reception to Dr. and Mrs. Atkinson of Harpoot, Turkey, in the parlors of the Campbell church last Friday evening. A large map of Turkey was hung on the wall and Dr. Atkinson pointed out the location of the present disturbances and told something of the causes of the outbreak. Prof. Smith of the high school, in well chosen sentences expressed the appreciation of the church for the guests of the evening and the work in which they are engaged in Turkey, promising them increased interest and support in the future as the result of their visit in Campbell. Mrs. Nelson, president of the missionary society, spoke of the happiness of the Church in entertaining these friends and gave them a cordial welcome. Dr. Atkinson in reply, expressed his pleasure in becoming acquainted with his brother's people, but showed in his brief remarks that his heart is in Turkey where his medical work is located and where he hopes soon to build his hospital. Mrs. Atkinson, who has won all hearts by her sweet womanliness, thanked the ladies for their hospitality. And the pastor, in his usual felicitous manner helped all to feel at home and in making the occasion one long to be remembered. It was a rare pleasure that Dr. Fuller, for many years the president of the college at Aintab, could be present. From his intimate knowledge of conditions he emphasized the urgent necessity for missionary work, better education and more of the love of Christ in Turkey. Dr. Fuller also expressed regret that he was unable to return with Dr. Atkinson to help in the struggle toward righteousness. Songs by various members of the church added to the enjoyment of the evening, and Mrs. Schuyler, for some years organist of the church and who soon leaves for the East, by request, gave a piece on the piano, Ryder's beautiful variations of "Nearer my God to Thee." The young ladies of the pastor's class served dainty refreshments.

## WASHINGTON.

(Rev. Charles F. Clarke ,Correspondent.)

**Chewelah.**—Sixteen were received into the membership of the church on Easter Sunday, twelve on confession of faith. Eight adults and one child were baptized.

**Seattle, University.**—At a recent meeting of the Men's Club six thousand three hundred dollars were pledged toward completing the auditorium; the balance of the ten thousand required will be solicited at once and the work pjushed to completion.

**Sprague.**—The church observed Passion Week. Eleven persons were received to membership Easter Sunday, eight on confession. The Rev. Jonthan Edwards has been asked

to reconsider his resignation as pastor, and has been offered an increase in salary.

**Seattle, Plymouth.**—In response to an appeal published in The Pacific the ladies of Plymouth Church have sent bicycles to Rev. and Mrs. C. A. Clark of Miyazaki, Japan. At a recent conference of the ladies of the Congregational churches in Seattle held in Plymouth Church six hundred dollars were contributed for Miss Willard's school.

**Seattle, Ministers' Wives' Club.**—Miss Anna Louise Strong presented the work of the "Know Your City Institute" at the last meeting and the club has entered energetically in furthering the work. Luncheon was served by part of the members at the home of Mrs. Osgood. The club has a membership of twenty-one and holds monthly meetings that are not only enjoyable socially but are suggestive of ways of meeting the minister's wife problems.

**From a Sunday School Missionary's Diary.**—Rev. J. M. Dick. Seven miles by electric car, fifteen by boat from Seattle to Port Orchard, fifteen by stage to Clifton, where he preached Saturday evening. Sunday morning preached again at Clifton and reorganized the Sunday-school; drove four miles and walked two to Allyn, where he conducted the Easter exercises in the Sunday-school, preach and administered the sacrament; he then rowed a mile and a half to Deacon Curl's, where he dined, then rowed a mile and a half across the bay to Victor, preached, rowed a half mile to christen a child, then in a heavy wind storm rowed two miles back to Deacon Curl's; the next morning went by boat from Allyn to Tacoma, transferred to the Seattle boat, thence by electric car home, ninety-two miles. This was not an unusual trip.

**Seattle.**—Intense interest is manifested in a "Know Your City" institute. Miss Anna Louise Strong, the daughter of Rev. Sydney Strong, D.D., has planned in a masterful way what promises to be one of the most important gatherings ever held in this city. Individuals and women's clubs have endorsed the plans and are preparing to take advantage of an exceptional opportunity to learn about the city. Ministers of all denominations are lending their aid. From May third to May twenty-first the Institute will take up such studies as The Function of the City Council, including a visit to one of its sessions; City Plans, discussed by the city engineer and a prominent public architect, with a vivit to one of the largest regrade districts; Public Health, with a visit to the new city hospital. Dependent Children, Juvenile Court, Delinquent Children, Jails, Y. M. C. A., and Y. W. C. A., Charities, Immigration, Social Centers, Parks and Playgrounds, etc., will be considered. Each subject will be presented by a specialist and visits made to the institutions under discussion.

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## EASTERN WASHINGTON AND NORTHERN IDAHO.

**By Iorwerth.**

The Eastern Washington and Northern Idaho Association met at Colville, Wash., April 12th and 13th. There was a good representation of ministers considering the distance from the centre. Social questions had an important place on the program. The sermon was preached by Rev. H. E. Mills, of Plymouth Church, Spokane. There was an expression of regret in view of the removal of Rev. H. M. Fainter to the West side. He has been a faithful and efficient Registrar for seven years.

Dr. Brooks was heartily welcomed into the Association. His address on Wednesday evening, following an admirable one by Rev. W. J. Hindley, was a fitting climax to a meeting that was especially helpful and inspiring.

The recommendation of the National Council to ordain candidates to the ministry by the Association was adopted and one brother examined and approved. Systematic benevolence found a place on the program, and various missionary societies were represented by their officers. The Colville church, led by its popular pastor, Rev. G. H. Wilbur and wife, entertained the Association royally. Rev. Jonathan Edwards was made Moderator and Rev. Prikhard, Registrar.

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## UPPER BAY ASSOCIATION.

Comparing the condition of the churches of the Upper Bay Association with one year since little total change can be found. Some few churches are stronger than one year since. Most of the churches have had a slight loss in membership, however. Likewise there has been a falling off in Sunday-school attendance. But on the other hand there has been a renewal of interest in some of the churches, and on the whole the condition of the churches is more hopeful than one year since.

During the year preaching services were begun at Lowell, in Contra Costa County. A Sunday-schcool was organized in the new town at Bay Point; and since the beginning of the year regular preaching services have been held. The forming of a new church here is already under way. The counties in the Upper Bay Association have not as yet received their portion of the increase of population that is coming to most of the state. To have held their own under conditions as there have been has argued good work for the churches. Larger and more aggressive work is ahead.

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## THE KERN ASSOCIATION.

The fourth annual meeting of the Kern Congregational Association was a most successful two days' session at Wasco, Friday and Saturday, April 16th and 17th. The churches in this county were represented by twenty-two representatives, the McKittrick delegate having to travel over 150 miles in order to attend.

The Wasco people provided most generously for the pleasure and comfort of all in attendance. Meals were served near the church in a tent pavilion, the sessions being hehld in the new church.

The Association's specially invited guest was Rev. Geo. E. Soper, Moderator of the Southern California General Conference, and his addresses were live, helpful messages. Also the opportune coming of Rev. John L. Maile, Superintendent of Home Missions for Southern California, with Rev. Wesley R. Bosard of Grandin, Mo., added special interest. Mr. Bosard goes to the Westside Oil fields and will be a most welcome addition to the pastoral force in this county.

John Brittain made a good Moderator. Officers for the new year were elected as follows: Moderator, Rev. A. L. Knudson, Kern; assistant Moderator, Capt. F. F. Weed, Maricopa; Scribe, Mrs. G. A. Eddy, Kern; Registrar, Miss Kate C. Reuch, Bakersfield.

The last year (Jan. 1, 1908-Jan 1, 1909) has been one of progress. Our seven churches have grown to nine, and three houses of worship have been comlpeted. Our Sunday-schcool enrollment has been increased by 221. Church members have been received to the number of 94, a net gain of 30. Since Jan. 1, 1909, six of these

churches have received 58 members, 27 on confession of faith. E. R. F.

### JOHN HENRY GOODELL, D.D.

**His Life Work and Dying Message to His People of the Mayflower Congregational Church of Pacific Grove.**

With high honors, rich in fruitful ministries, in ripened Christian character, in the love and prayerful devotion of his many friends, and from a most glorious deathbed, John Henry Goodell, the beloved pastor of Mayflower Congregational Church, Pacific Grove, was graduated on April 20 1909, from the greatest of all earth's training schools, the Church, and admitted to be a partaker of the inheritance of the saints in light.

Dr. Goddell was born at Millbury, Mass., about sixty-two years ago, of good old New England stock, the first to bear the name, having landed in America in 1634. From his birth he was dedicated by a godly father to the Christian ministry. His early education was received at Williston Seminary, his degree of D.D. from Amherst College.

His longest pastorate was at Windsor Locks, a suburb of Hartford, Conn., extending over eleven years. While here he also served as one of the trustees of Hartford Theological Seminary. He first came west in the eighties, and for two years was a superintendent of missions among the Mormons of Southern Utah. After this he settled in Oakland as pastor of the Market Street Congregational Church, and its present handsome and conveniently arranged edifice was erected largely through his efforts. Resigning this pastorate, he was for several years professor of English Bible in Pacific Theological Seminary. Then, after a pastorate at Petaluma, where he was also instrumental in building a church, he went to Southern California to regain his health. His call to Mayflower Congregational Church of Pacific Grove, California, came about four years ago and there he completed his earthly ministry.

It is extremely difficult to do justice to Dr. Goodell without appearing, at least to those who did not know him, to be indulging overmuch in praise, a thing from which the good doctor instinctively shrunk, at least when it appeared to be coming his way.

His was a well-rounded-out life. Men of worldly affairs are inclined to rate low the business ability of the average Christian minister. But Dr. Goodell won at once their admiration and respect.

His was no divided allegiance and he esteemed his calling a sacred trust. The attending physicians in his last illness declared that while his heart was that of a person from eighty to ninety years of age the rest of his body was that of a comparatively young man. He might have spared himself and lived the allotted three score years and ten, and even longer, but there would have been lacking in his personality that element essential to his power.

Qualified to fill acceptably (at least to Christ) any pulpit, he always stood ready to go where the need seemed greatest. When, for instance, he accepted the call to the Market Street Church, Oakland, he refused another to the First Presbyterian Church of Saratoga Springs, N. Y., whose summer congregation numbered over five thousand. But, as he remarked to one of his family, there were plenty of candidates for that large and wealthy church while no one would want to go to one so small and struggling as the Market Street Church was then regarded. While ministers of no small natural ability were frequently complaining of losing their grip, of their inability to win and hold men, he might be found ministering to some church rent and torn by factions, to the ordinary observer spiritually wrecked for at least a generation, or to one so weak that the question of disbanding was actually under consideration, and such a church he would build up into a strong, united, spiritual and aggressive body of believers, concerning which other churches might well, and with profit to themselves, take notice, and then he would be just as willing to turn the work over to another and tackle a similar problem elsewhere.

Dr. Goodell was a most enlightening and inspiring expositor of the Holy Scriptures, and was generally regarded as one of the most scholarly and erudite students of Biblical history on the Pacific Coast. He was accustomed to conduct classes for Bible study; and here, in large numbers and of different religious faiths, might be found such as were anxious to know more of the deep things of God. He was continually emphasizing, not the incidental nor matters concerning which there is no clear word of revelation (by-products as he fancifully termed them) but the great principles upon which God, through His Holy Spirit, acts in His dealings with the human race. Of such is the following, emphasized in one of the last of his Tuesday evening Bible lectures and selected because its recognition lays bare the secret of his spiritual power and success as a Christian minister, just as the failure to observe it accounts for the impotency exhibited in many pulpits of our land today: "The realm of the Holy Spirit is the realm of revelation, not that of speculation."

What was the secret of Dr. Goodell's power? He knew where and how to find the Holy Spirit. Not in the expression of doubts, uncertainties, denials and hostile criticisms. He believed in the Bible as the word of God. It was what God said, just what He intended to say, and its declarations a revelation of the mind of God in relation to fallen man, not to be softened down, apologized for, nor explained away. He did not hesitate to declare the whole truth of God, and the Holy Spirit honored his message and made it a continual source of power, inspiration and blessing to all who were hungering for a better life.

Dr. Goodell was greatly encouraged and helped, especially toward the end of his pastorate, by the growing response to his message most noticeable, perhaps, because most difficult to secure, on the part of the men of Mayflower Church.

His last sermon, preached only a little more than two weeks before his translation, was the final one in a series leading up to the Easter communion. Surely it was as providential as it was divinely beautiful, that the noble and dearly beloved pastor chose for his subject on this occasion "The Glorious Opportunities of the Christian Life," speaking from I John 3: 2, "Beloved now are we the children of God, and it is not yet made manifest what we shall be."

For several days he had been suffering from the grippe which had affected the heart. The following Saurday (accompanied by his invalid wife, his lifelong comrade and coworker, equally deserving of recognition when the results of his ministry are under consideration, between whom and himself there exixsted an affection so true, beautiful and tender that the memory of it will be a lasting inspiration to all and especially to the younger people, who knew them) he was taken to the home of his daughter, Mrs. De Los Ma-

gee, in San Francisco. There everything that the very best medical skill could suggest was tried.

Shortly after midnight, on Sunday, April 18th, when he was thought to be dying, he dictated his first message to the people of Mayflower Church:

"I send them my personal affection, my individual appreciation of their united loyalty, and tell them to remember that if they fail to accept and follow the teachings of Jesus they will always regret it."

One would like to mention somewhat in detail the funeral service, the tribute from his brethren in the ministry, the loving words spoken by the officiating clergyman, the Rev. Geo. E. Atkinson, to whom he had been a spiritual father, the testimony borne by six laymen of the Mayflower Church in response to the message of their dying pastor, recognizing the spiritual greatness of his work, foundations laid deep and broad, more permanent than the beautiful modern Sunday-school annex,—itself the embodiment of his life thought and experience as to material equipment for social life and service—and the pipe organ very shortly to be installed. One cannot help referring to these things, but the recital of them conveys very little spiritual meaning and uplift except to those who were present to hear and to see.

After his first message he became unconscious, but during the following hours of daylight his mind was again clear. He suffered intensely, and only by administering oxygen had he been kept alive. After leaving many parting messages—it seemed there was nothing which he forgot, even to making sure that little Eva, to whom he had promised a pencil and note book, should not be disappointed, and prayer for his dear ones, some things too sacred to mention with particularity here—he left another and most striking message to his people. Coming as it did when his voice was so low that only with difficulty could the words be distinguished, about to lapse into unconsciousness from which there was to be no return, his spirit having already penetrated well into the valley of the shadow of death, how does this faithful old soldier of the cross now feel with regard to the great event toward which we are all moving with unerring certainty? If ever it will be dark for him, surely it is now. There are tears that fairly blind the little circle around the dying man, but they are certainly not shed for him. Listen to the triumphant testimony of that dauntless soul:

"There are so many strange and queer things thought by many people regarding death. You cannot import any unexpected and queer things relating to . . . . death.

"Death comes to a man and his end is no better or different than his general life towards Jesus Christ has been. If a man has made a special point of living true to Jesus Christ he has not the least thing to fear in death. If he has not made that the special feature of his Christian living, all else will amount to very little. It is Jesus only while you live, and it is Jesus only when you die. There are no fears, or troubles, o rjudgment which spring up at death to the man who has spent his life in striving to please Jesus Christ. All is sweetness and peace and happiness unspeakable, in spite of every sorrow or suffering of that hour. Any other life becomes a failure at that hour, but that life cannot fail at any hour."

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If anger arise in thy breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are like breath to fan it.—Jeremy Taylor.

# THE HOME

## THE BLESSING OF FRIENDS.

Friendship is a mutual enrichment. The stream refreshes the tree with its crystal waters, but the tree returns the favor by its cooling shade. Friends cannot go to each other empty handed. There is always something to give and something to get that the needs of each be supplied. It is a commerce of souls. In giving you are getting, and in getting you are giving, and both friends are enriched.

"For the heart grows rich in giving; all its wealth is living grain;
Seeds which mildew in the garner, scattered, fill with gold the plain."

The friend who is always receiving favors and conferring none soon becomes weariness and profitless. You need not invest the wealth of your soul with a man who will pay no interest. You do not benefit yourself, and the probability is you cannot benefit him who has not the wit to turn to profit all you pay in. His life is not a going concern if it cannot pay for all it gets. Friendship has its obligations as well as its privileges. When our Lord said to his disciples, "I have called you friends; for all things that I have heard of my Father I have made known unto you," he would not let them rest in the thought that they had nothing to do but receive. His friendship was a commerce of souls. What they received as revelation was to be returned as life. And hence he added, "I have chosen you," as friends, "that you should go and bring forth fruit." Revelation is seed, and is to be returned to Christ as fruit.

The friend who only makes the poor return of flattery is to be shunned. There is no such flatterer as is a man's self; and if his flattery is echoed from the soul of a friend, he may conclude that his friend's soul, which sends back his voice, is as empty as his own. One flatterer at a time is more than enough. He is one too many even for the best of men. Flattery is not an office of friendship. It is content to take you as you are, and leaves you worse. Your friend must make you discontented by his appreciation. What ill have I done that my friend should fossilize me by his flattery? I want to grow. If he tells me I have done anything well, I wish him to inspire me with the thought that he believes and expects me to do better. I do not thank a friend who is content with me, or makes me content with myself. Flattery freezes the spring of aspiration.

One of the assumptions common to most men is that friendship can be maintained and flourish without culture. It is an assumption which leads to the disintegration of many a friendship. We forget that friendship is a flower, not a weed. It has to be tenderly cultivated, and demands our best thought and care. We cannot do what we like to a friend, nor can we say to him what we like. Friendship demands chivalry, respect, reverence. We must give him more than is his due for what he is—his due for what we believe he yet shall be. No one sees our faults as does a friend, but no one ignores them as he. The rude familiarity which prides itself in saying what it thinks is a profanation of friendship. The candid friend is a didactic bore. Who wants to know what you think unless it helps one to live better? A man thinks many things he should not think, but he smothers them in the presence of a

friend, who has a right to his best thoughts and has no concern with his worst. The grape-bloom of friendship is easily brushed off by the rude fingers which handle it as a common fruit. "Friend," said the King to one of his guests, "how camest thou in hither not having a wedding garment?" Be it only a matter of dress, there is courtesy even in dress; and he who dines as a friend at the court of a king must wear the dress of the court. Friendship ceases when it degenerates into familiarity. It demands a certain amount of ceremonial. If we would keep a friend, we must never be so friendly as to be easily familiar; we must preserve toward him that courtliness of behavior which is due to one of high rank and good breeding.—From "Life's Ideals."

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## BUILDING THE HOME NEST AGAIN.

A young wife and husband had drifted apart, and after considerable irritation in their relations for several months, the husband left his home and went away. The writer of the following letter, who is one of the editorial writers of "The Sunday School Times," sought to restore happy relations, and the two were brought together again with the hope of beginning anew. It is thought that there may be other young people who are not realizing the best things of wedded life, to whom the letter which was writen to the young wife may prove helpful.

My Dear Friend:

You do not begin to understand my loving interest in you and your husband, and my desire for the restoration of your happiness. It must not be possible for you to fall apart. You have not understood each other perfectly ,and you have not had patience enough with each other, so things have gone wrong a little, and your relations have become tangled a bit. But it is going to be all right now.

Longfellow tells of going out one morning, after a heavy night-storm, and walking through his garden. Under a tree he saw a bird's nest lying on the ground. It had been torn to pieces by thestorm, and the fragments lay on the ground. He pitied the birds, and stood there thinking sadly of their misfortune. But while he mused in sad meed, he heard a chattering overhead, and, looking up, saw the little birds busy building their nest again. They were not defeated by the disaster.

That is what I am sure you and your husband are doing already. The storm came and swept your nest to the ground. Yesterday it seemed to you that it could not be restored. But you are now bravely building it again. And it is going to be more beautiful and fuller of love, joy, and song than ever it has been before.

It may not be easy to save your home, but no matter what it costs, it will be a thousand times worth doing. Love is the sweetest thing in the world, but love is not easy. It means much self-denial, much forgetting of our own wishes, much curbing and checking of our own feelings Paul tells us that "love suffereth long, and is kind, . . beareth all things, believeth all things." It is not easy to love in this way. It takes the grace of God in our hearts to enable us to love after this fashion.

You and your husband love each other. You have not forgotten the lover days. When you were first married, your love was deep and tender. Somehow you have not always been happy since. But your love is true and strong as ever. All you want is to get it into the common relations of your lives. You have not quite learned yet how to deny yourselves.

A few years ago a dear young wife told me one day this story. She was recovering from typhoid fever, and I was talking with her. She picked up from a table a little illuminated card, bearing the words, "What would Jesus do?" and said, "I want to tell you about this card, for it saved my marriage and my home." Then she gave me this story: "When my husband and I were married, we were both hasty in temper and speech. We had many a little tiff before our wedding, and the first evening we had quite a serious quarrel, which, however, was soon over. When we came into our new home, we had a disagreement one day at luncheon. My husband left the table in anger, and went without kissing me goodby, and I came up to my room to cry. After a time of tears, I got up and my eye fell on this card. I had never noticed the words before, but now the question spoke right to my heart and demanded an answer. 'What would Jesus do?' I began to think and to answer. He surely would not do as I am doing—be so impatient and irritable, so easily vexed, so hasty and exacting. I fell on my knees and fought the battle out. I settled it there and then that I would never again have any angry words with my husband, that I would be patient, loving and sweet in spirit and in speech.

"I got up from my knees, washed away the tears, dressed for dinner, and when my husband came home I met him at the door in a most loving way. After dinner I brought him upstairs and showed him this card, telling him the whole story of what I had done. He saw that he, too, had been hasty, quick in temper, sharp in speech, wilful, and impatient. We knelt together and told Christ all about our mistakes, asking his forgiveness, and promising never again to repeat the mistakes."

The lesson has never been forgotten by thees two lovers. They are among the happiest young people I know. The little card has indeed saved their marriage and their home.—The S. S. Times.

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## LOOKING AT THE BEST THINGS.

**By Priscilla Leonard.**

"My little girl has taught me one thing," said a young mother the other day. "She picks out the prettiest things she can find to look at, and then she looks at them and doesn't notice the ugly things. The Evanses next door keep their porch in a condition that just depresses me—it's so cluttered up. But they have some fine geraniums growing in cans, and my little Clara thinks they are beautiful. She hangs over the fence and looks at them, and Mrs. Evans is so pleased at the child's appreciation that she has actually tidied up the porch once or twice, and Mr. Evans has painted the cans green. I never could have gotten them to do that, because I looked at their porch and was depressed. Clara has done it because she looked at their geraniums and was delighted."

There was sound philosophy in this bit of experience. The souls that have power, in this world, are the souls that see the right thing—the key to the situation. And as we only see what we look at, our powers in life are strictly proportioned to the way we look at life and the things we fix our eyes upon as we go along. No man or woman is ever a failure who sees clearly the essential things. No soul is ever powerless or discouraged except through having looked, momentarily or steadily, at the unessential and misleading things. To see life truly is to be a "seer," with the knowledge which is power.

Pessimist and optimist have perhaps never been more wittily defined than by the familiar stanza:

"'Twixt optimist and pessimist
The difference is droll—
The former sees the doughnut,
The latter sees the hole."

And the point of the wit is that both doughnut and hole are there to see, plain to every eye. The optimist sees the hole, but only as an unimportant incidental to the very form of the doughnut. But the pessimist, by concentrating his vision on the hole, misses its place and use, and exalts it into a dread, gloomy, and universal vacuum. Each has an argument— a logical argument—but the eye judges between them in the end. The pessimist's eye cannot be argued down, and it makes him miserable as long as he refuses tot look at anything pleasant or beautiful.

In every field of vision, one may as well admit, there are extremely ugly things included in the view. No one who has lived to years of discretion but has seen many things he or she would be glad to forget. No intelligent man or woman believes that all men can be trusted, all women admired, or any ideal fully carried out in earthly surroundings. Almost every apple is specked, and every family has a skeleton, even if it no longer has a closet. Total depravity is still with us, even if conviction of sin has become rare. The world is full of evil and pain and defeat. But that is the worst part of the world. That is the trouble with it—its negative side, its dark background, its hole in the doughnut. The doughnut remains, around the hole, just the same. The good, the beautiful, and the true, in large, though not complete measure, exist in every man's environment. There are men who can be trusted, women who are good and lovely and loving, ideals that lift the soul toward their realization in a larger life. Total depravity has been redeemed and regenerated in every case willing to throw itself on God. To overcome evil with good is the trend of the universe, and every star in the highest heaven stands ready to have a wagon hitched to it by the humblest individual who picks it out and keeps his eye upon it. People who look at stars may tumble into ditches sometimes, but they climb out and ahead, and never see the worst of the mud at all.

There is always a choice of vision, too, even among pleasant things. "I could not live if it were not for my dog!" said a lonely woman in whose little house a handsome, lively spaniel reigned supreme. The dog was a beautiful thing to look at, and his devotion was beautiful, too, to see. But if that very woman had looked over into the next street, she would have found neglected children into whose eyes the same devotion would have sprung, and the same welcome, if she had looked at them and helped them. It is a pitiful thing to see human beings find intimacy with pets more lovely than intercourse with human souls. They are looking at the second-best things instead of the best; and to look at the best things is the secret of true living —living that is always worth while.

As we look at the best things, loving and following them, power enters into us from them—a power not our own, but given to our use. It has been found in even the primary scchools that a "gem" of lovely verse taught to a little child keeps that child from temptation and unhappiness in a most surprising way. "I said my gem over, and everything went right," said one boy to his teachcer after an experience of injustice. Our schoolrooms bring to children nowadays the help of the highest art, in picture and statue; and the children look with all their eyes, and study the better for it. A noble book kept before the eye of the mind makes life a transformed thing to the soul's vision. What we look at, that we become. "As seeing Him who is invisible" is the story of that great army of the saints, the martyrs, the heroes, which marches down the ages to the eternal goal—and which we can join if we choose.

# Young People

## WHAT MAKES IT RAIN?

How often on showery days little folks have asked themselves or their elders "What makes it rain?" and how very seldom they have been able to get a satisfactory reply! Sometimes those who know have no time to tell, and oftener, those who have plenty of time do not find it quite convenient to explain.

Suppose we talk it over and see if we can discover, first, why it rains at all, and then when it does rain, why it does not rain in the same way over the whole earth.

Did you ever stop to think when you looked out of the window and saw dull, gray clouds from which the rain was steadily pouring, and which seemed to shut in all the world around, that in reality they extended over a very small part of the country; that somewhere else, perhaps only twenty or thirty or a hundred miles away, the sun was shining and all was bright and beautiful? This is really so; for storms, however long and dreary, do not extend over many miles; and though it always is raining at some place in the world, yet always and at the same time it is pleasant somewhere else. Why is this?

Suppose that on a warm summer afternoon we were to bring a pitcher of clear, cool water, fresh from the well, and place it on the table in the dining room. Now no matter how carefully we may have dried the pitcher before bringing it in, we shall discover if we watch closely that the outside soon becomes wet or misty, and that the mist grows heavier and gathers into drops, and perhaps even runs down the pitcher to the table.

Where does this water come from? Not through the sides of the pitcher—that is impossible—but from the air. We cannot see it, perhaps, but still it is there, in the state of vapor. How came it there? Did you ever notice after a rain how in a short time the puddles become dry, and how the moisture disappears from the grass and leaves as soon as the sun shines out and the wind blows? Or did you ever notice that if you leave a pan of water out-of-doors the water each day grows less and less, until all is gone and the pan is dry?

All the water that was in the puddles, on the grass and leaves (except that which soaked into the ground) and in the pan, was taken up into the air as vapor—and "evaporated," as we say. The same thing happens when water boils, only it then evaporates more rapidly and we can see the vapor rising as steam. If you live near a river or in a country where there are brooks, perhaps you can see this evaporation actually taking place. Get up early some morning before the sun rises and look out toward the river. You may see a long line of mist or fog, like a big white cloud, hanging over the water. This mist is only the water evaporating from the river, and is just now visible as fog because the air is cool. After the sun has shone the air becomes warmed and the fog disappears, but the evaporation goes on, nevertheless. Indeed, it is going

on continually and all over the earth, so that if the water were not returned to us as rain, snow and dew, all the oceans, likes and rivers would in time dry up and disappear. All the trees, grass and plants would then wither, and our beautiful land would become as dry and parched as the great Desert of Sahara.

Having now learned how the water is drawn into the air, let us see why it comes down again as rain or snow or dew.

There is a singular thing about this moisture—the air will hold only a certain quantity of it, and that quantity depends on the temperature of the air. But warm air always holds more than cold; so, however warm the air may be, or however much moisture it may contain as invisible vapor, we have only to cool it enough and the vapor condenses, as we say; that is, it becomes visible, first as fog or mist and then as drops of water such as we saw on the pitcher. The reason we see a white fog rising at night after the sun goes down, is simply that the water which has been evaporating all day and going up into the air as invisible vapor, becomes condensed to fog by the cooling of the air when the sun's heat is withdrawn. When the sun rises the fog disappears, but the vapor still ascends, and when it reaches the altitudes where the air is always cold it becomes condensed again as fog, only it is then called clouds. And if it becomes condensed enough to form drops of water, they fall and it rains; or perhaps it snows, for snow is but frozen rain.

Thus we have learned that rain is formed by the cooling and condensation in the air. Bearing this in mind, by studying the surface of our country we can see why the rain does not fall equally on all parts of it, instead of falling very abundantly in some places, as in New England and some of the Gulf states, and very sparingly in many parts of the West, as in New Mexico and Arizona.

The winds which blow to this country from the south and east being warm tropical winds can hold much moisture and are full of this invisible vapor of water which they have taken up from the Gulf of Mexico and the ocean. Coming to the cooler land, they themselves gradually become cooled. Their moisture, therefore falls as rain while they pass over the land, till by the time they have reached Western Kansas and Colorado the moisture being gone, no more rain can fall. But the winds which come to this country from the north and west are colder than the land. As they sweep over it toward the south and east they gradually become warmer, so that instead of giving up their moisture in the form of rain, they are constantly taking up moisture from the earth. It is for this reason that our north and west winds are dry and mean fair weather, while the south and east winds bring rain. For this reason, also, the Eastern and Southern states have an abundance of rain while the Central and Western states are often very dry.

There is still another point to be considered. We already have noted the fact that at great heights the air is cooler. Hence when a warm wind full of moisture comes blowing across the country and strikes a mountain range, it bends upward and rises high to pass over. In so doing it becomes cooled and gives up its moisture, passing over to the other side a dry wind. It is for this reason that some islands, like the Hawaiian islands in the Pacific ocean, where the winds blow nearly always from the same direction, are subject to almost continuous rain on one side, while on the other rain is exceedingly rare. This also shows why California, west of the Sierra Nevada mountains, receives sufficient rain to make the soil fit for cultivation, while Nevada, on the east, is virtually rainless and barren. The moisture coming from the south and east is all condensed by the Allegheny, the Rocky and the Wasatch ranges, while that from the west is cut off by the Sierras. Hence the great extent of country known to geologists as the Great Basin—which reaches from Oregon on the north to Mexico on the south, and from Colorado on the east to the Sierras on the west, comprising an area of not less than 200,500 square miles, nearly equal to the whole of France—receives over a great part of its surface an annual rainfall of not over four inches; is therefore a desert.

There are many other interesting facts about this vapor. After the sun goes down at night the earth, cooling rapidly, soon cools the air near it, which consequently gives up a part of its moisture. This moisture forms in drops on the grass and leaves, just as it does on the cold pitcher in the warm room, and we call this dew. If it becomes cold enough theh dew freezes and then we have frost. On cloudy nights a frost is very rare, simply because the clouds act as a tent or blanket and prevent the earth from becoming cooled so rapidly. Professor Tyndall has calculated that of all the heat daily received by the earth from the sun and given off again into space, one-tenth is intercepted and absorbed by the vapor of water within ten feet of the earth's surface. Hence the vapor forming the clouds above and extending in its invisible form down to the earth, absorbs the heat given off and, like the glass screen in the hothouse, prevents the earth from becoming so cool as to freeze the dew. This fact will enable us to understand in part why it is that deserts and all dry regions are subject to such sudden extremes of temperature, being very hot when the sun is shining but becoming chilly as soon as the sun goes down.

Moreover, water, and consequently anything wet with water, takes up and parts with heat much more slowly than dry land; and water and other liquids when evapating take away a great amount of heat with the vapor. The more rapid the evaporation, the greater the amount of heat taken up in a given time. This is the reason a drop of ether feels cold when placed on the hand. It evaporates so rapidly as to take away heat from the skin quicker than it is restored, and produces the same feeling as would a piece of ice.

Now we are ready to understand why it is that a hot day in dry climates is much less oppressive than in moist climates. People who live in the East and South, where the air is full of moisture, read that the temperature on a hot day in the West must therefore be a very uncomfortable place in which to live. But in reality it is not so. In the dry Western air the perspiration from the body evaporates so rapidly as to keep the skin cool, and none of the heat given off is held in by the screen of moist air; so the body is kept cooler than it would be in a moist climate. But in the moister atmosphere of the East evaporation is slower, and the heat of the body does not radiate so rapidly into space. Hence the perspiration gathers in great drops and saturates the clothing, while pulses throb and heads ache till relief is sought by fanning. And this fanning cools the skin only because it increases evaporation by blowing air across its surface, which also explains why a warm, overcast, muggy day is so oppressive.
—Frank H. Sweet, in The Interior.

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